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前提トシテ

- 一ツ society = creative minority + uncreative majority とナル
- creative minority の civilization が 成長サシ  
uncreative majority には 従フ
- uncreative majority には creative minority = 従フ  
→ 合 = mimesis が 手取トナル

- 一ツ society へ 他 society = 対立スル
- ① 対立が aufheben + un + ② = 一ツ universal state が 生ズル
- 対立 + ① universal state = ①, ヲルル中 = 崩壊 (civilization, break down) = 対スル  
原因が 内政 + 外政ナル

② ② = ① universal state へ, リニ一ツ / 同族 civilization が culminate + スル +, 血縁的 地縁的 集團ナル。Hellenic world へ, Sinic world へ 行カ如シ, 日本モソノ意味ヲ, ヤリ, 日本も一ツ universal state へ ① (明治維新ヲ), シンテリニ 一府 日本も civilization, 後一ト ① 形ヲトナシ。 リニ, ① ② ③ ④ ⑤ ⑥ ⑦ ⑧ ⑨ ⑩ ⑪ ⑫ ⑬ ⑭ ⑮ ⑯ ⑰ ⑱ ⑲ ⑳ ㉑ ㉒ ㉓ ㉔ ㉕ ㉖ ㉗ ㉘ ㉙ ㉚ ㉛ ㉜ ㉝ ㉞ ㉟ ㊱ ㊲ ㊳ ㊴ ㊵ ㊶ ㊷ ㊸ ㊹ ㊺ ㊻ ㊼ ㊽ ㊾ ㊿ ㏀ ㏁ ㏂ ㏃ ㏄ ㏅ ㏆ ㏇ ㏈ ㏉ ㏊ ㏋ ㏌ ㏍ ㏎ ㏏ ㏐ ㏑ ㏒ ㏓ ㏔ ㏕ ㏖ ㏗ ㏘ ㏙ ㏚ ㏛ ㏜ ㏝ ㏞ ㏟ ㏠ ㏡ ㏢ ㏣ ㏤ ㏥ ㏦ ㏧ ㏨ ㏩ ㏪ ㏫ ㏬ ㏭ ㏮ ㏯ ㏰ ㏱ ㏲ ㏳ ㏴ ㏵ ㏶ ㏷ ㏸ ㏹ ㏺ ㏻ ㏼ ㏽ ㏾ ㏿ 㐀 㐁 㐂 㐃 㐄 㐅 㐆 㐇 㐈 㐉 㐊 㐋 㐌 㐍 㐎 㐏 㐐 㐑 㐒 㐓 㐔 㐕 㐖 㐗 㐘 㐙 㐚 㐛 㐜 㐝 㐞 㐟 㐠 㐡 㐢 㐣 㐤 㐥 㐦 㐧 㐨 㐩 㐪 㐫 㐬 㐭 㐮 㐯 㐰 㐱 㐲 㐳 㐴 㐵 㐶 㐷 㐸 㐹 㐺 㐻 㐼 㐽 㐾 㐿 㑀 㑁 㑂 㑃 㑄 㑅 㑆 㑇 㑈 㑉 㑊 㑋 㑌 㑍 㑎 㑏 㑐 㑑 㑒 㑓 㑔 㑕 㑖 㑗 㑘 㑙 㑚 㑛 㑜 㑝 㑞 㑟 㑠 㑡 㑢 㑣 㑤 㑥 㑦 㑧 㑨 㑩 㑪 㑫 㑬 㑭 㑮 㑯 㑰 㑱 㑲 㑳 㑴 㑵 㑶 㑷 㑸 㑹 㑺 㑻 㑼 㑽 㑾 㑿 㒀 㒁 㒂 㒃 㒄 㒅 㒆 㒇 㒈 㒉 㒊 㒋 㒌 㒍 㒎 㒏 㒐 㒑 㒒 㒓 㒔 㒕 㒖 㒗 㒘 㒙 㒚 㒛 㒜 㒝 㒞 㒟 㒠 㒡 㒢 㒣 㒤 㒥 㒦 㒧 㒨 㒩 㒪 㒫 㒬 㒭 㒮 㒯 㒰 㒱 㒲 㒳 㒴 㒵 㒶 㒷 㒸 㒹 㒺 㒻 㒼 㒽 㒾 㒿 㓀 㓁 㓂 㓃 㓄 㓅 㓆 㓇 㓈 㓉 㓊 㓋 㓌 㓍 㓎 㓏 㓐 㓑 㓒 㓓 㓔 㓕 㓖 㓗 㓘 㓙 㓚 㓛 㓜 㓝 㓞 㓟 㓠 㓡 㓢 㓣 㓤 㓥 㓦 㓧 㓨 㓩 㓪 㓫 㓬 㓭 㓮 㓯 㓰 㓱 㓲 㓳 㓴 㓵 㓶 㓷 㓸 㓹 㓺 㓻 㓼 㓽 㓾 㓿 㔀 㔁 㔂 㔃 㔄 㔅 㔆 㔇 㔈 㔉 㔊 㔋 㔌 㔍 㔎 㔏 㔐 㔑 㔒 㔓 㔔 㔕 㔖 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state <sup>386717</sup> civilization, - to 21 (H) = 17  
出 17727, 17727 + 17727 = 17727 (Western civilization,  
出来 17727 =)

state = 21, Western civilization, 17727 universal  
state = 17727 + 17727.

Western civilization, 17727, 17727, 17727, 17727, 17727,  
17727.

universal state = 17727, 17727, 17727, 17727, 17727,  
breakdown 17727, 17727, 17727, 17727, 17727.

## nature of breakdown

17727 Toynbee, 17727, 17727, 17727, 17727 (iv p. 5)

... the nature of the breakdowns of civilizations  
can be summed up in three points: a failure  
of creative power in the minority, an  
answering withdrawal of mimesis on the  
part of the majority, and a consequent  
loss of social unity in the society as a  
whole.



creative minority, succession = 31  
civilization, 發展, 71, 81, 105  
= 141 breakdown

v. p. 29.

In the succession of victorious responses to challenges in which the process of growth consists, the Creative Minority to whose enterprise and energy and resoluteness the victory is due is apt to be recruited from different individuals, with different social heritages and different ideas and ideals, at each successive performance of the drama. This is the rule in a growing society even where the powers of government, in the widest sense of the word, p. 30 are the hereditary monopoly of a close aristocracy of birth.

This tendency in a growing society for the Creative Minority to be recruited on each successive occasion from a new source can be accounted for by the combined operation of two distinct causes, one positive and the other negative. --- A con-



p. 31

continuance of growth implies that, in each successive round of Challenge-and-Response, the challenge which is presented is a new one. . . . But if the challenge, each time, is new, it is only to be expected that this new challenge will be met, each time, by a newly recruited minority which can bring some hitherto unutilized talent into play in wrestling with a hitherto unfamiliar problem. The tendency for a new creative minority to be called up, in each successive emergency, by the operation of this positive factor will be accentuated by the effect of a negative factor which we have found to be a potent cause of the breakdowns of civilizations.

iv, p. 245

It looks as though it were uncommon for the creative responses to two or more successive challenges in the history of a given society to be achieved by one and the same minority or individual. So far from this being the rule, the party that has distinguished itself in dealing

with one challenge is apt to fail conspicuously in attempting to deal with the next.

彼ハ - 受命ヲシテ response mechanically = 力ヲ盡スルニ  
ヨリテ 次ノ機会ニ至ルニ至ル Temptation = カサユル。

iv p. 257 =

It is plain that the creative individual who yields to this passive mood is falling into the posture of the arrested individual or the arrested society which has achieved so exact an equilibrium with its environment that it becomes the environment's slave instead of its master. In the case of the arrested civilizations we have seen that this posture is only tenable so long as the environment happens to remain constant, and that it spells disaster so soon as the environment begins to change. The same fate awaits a creative minority which has become infatuated with its own works.



社会 = 社会 hypertrophism —

division of labour カラクル 社会

p. 234.

The social problem that awaits the creator when he duly returns from his temporary withdrawal into a renewed communion with the mass of his fellows is the problem of raising a number of ordinary human souls to the higher level that has been attained by the creator himself; and, as soon as he grapples with this task, he is confronted with the apparent fact that many, and perhaps most, of the rank-and-file of his own society in his own generation are individually incapable of living on this higher level with all their heart and with all their soul and with all their strength. In this situation he may be tempted to try a short cut and to resort to the device of raising some single faculty in these ordinary souls to the higher level, without bothering about the whole personality. This means, *ex hypothesi*, the forcing



of a human being into a lop-sided development;  
p. 235 and in practice the lop-sidedness is apt to be  
extreme - - - - -

Such results are most readily obtainable on  
the plane of mechanical technique, since, of all  
the elements in any given culture, its mechanical  
aptitudes are the easiest to isolate and to detach  
and to communicate. On this plane it is not  
so difficult to train human beings whose  
souls are on the primitive level to perform  
activities - - - by the trick of mimesis, even  
though they could never have created these  
techniques out of their own unaided resources.

it is also true of the vast majority of the  
indigenous workers of the Western World; for  
in the present 'fool-proof' stage of our Machine  
Age our workers are being reduced in ever-  
increasing numbers to the role of mere mechanical  
executants - - -

and certainly a large number of the politicians

and the business men who have appropriated and  
exploited the genuine pioneers' achievements, have  
been actually eminent in letters or in science

p. 236

or in politics or in business alone, while they  
have shown themselves vulgarly puny in their  
faculty for faith and love and the other  
spiritual expressions of Human Nature at its  
highest.

They rise to superhuman heights in one dimension  
at the risk of shrivelling to a sub-human level  
in another dimension. And what is true of  
these socially penalized 'minorities' is evidently  
likewise true of those technologically specialized  
majorities with which we are now concerned.

p. 242 0520 = 1#2 2011 11010" vain repetitions of  
a money-making machine = 1120315202+17  
an integral human soul = 12125, Creator / 102  
7 2012 11211 = 77157, 115 = 13157 07

Again, it is no accident that in England



mountaineering ... and other sports should have come into fashion simultaneously with the rise of Industrialism as the turn of the eighteenth and nineteenth centuries; and that this new passion for sport should since have spread, *pari passu* with Industrialism, from England over the World. For Sport, in this latter-day sense of the term, is a conscious attempt at 'recreation' from the soul-destroying exaggeration of the Division of Labour which the Industrial System of economy entails.

1887 Sport / 2. 2. 11. 12. 7. 13

geographical expansion 31, 25  
civilization / breakdown

iv, p. 57.

In the first place, one of the commonest forms in which the breakdown of a civilization declares itself is an outbreak of fratricidal warfare between the states members of the society; and if ever the children of the household pause for a moment from their self-imposed task of self-destruction in order to turn their arms against outsiders, it is likely enough that the improvements in the art of war which they have been making at the price of their own blood will purchase them a wide dominion over their neighbours. The second and more fundamental consideration which makes it probable, *a priori*, that a widely and rapidly expanding society will prove to be also a disintegrating society arises from the fact that the social radiation of a society into the life of alien bodies social



attains its greatest penetrative power when the different elements in the radiating society are being radiated separately: the economic elements penetrating in the van, the political elements following in the next wave of attack, and the cultural elements — which are the essence of a civilization — bringing up the rear in order to occupy and organize the captured ground. The diffraction of a civilization's social rays into these separate beams of different quality and different wave-lengths is one of the consequences of a civilization's social breakdown and disintegration. So long as a civilization is in the growth stage, all its elements cohere to constitute an indivisible whole, and the civilization radiates abroad either in its totality or not at all. Since the radiation of a civilization in its totality is hard and rare, any manifestation of violent radiative activity is an indication *prima facie* — though not, of course, a proof — that the civilization in question has broken down and begun to disintegrate already.

2nd Western civilization 12.1 = 12.1 = 12.1 = 12.1 !

IRK = 1412 tribalism-  
nationalism / remedy

Oecumenicalism 1, 170



iv. p. 159

十八世紀 = 前 international politics

1. public business of people 天下事, private family affairs of dynasties 家事 社會上 socially beneficial negative service 天下事 天下事

p. 160 =

In damping down patriotic enthusiasm the eighteenth-century system of international politics dissipated the mists of patriotic prejudice in some degree.

p. 161 =

Civilians are immune, because War is simply 'the sport of kings' and international politics are no concern — of these kings' subjects

167. 前 pre-nationalistic - 前代 天下事 天下事 =

前 pre-industrial age 前工業時代



2112

2112 + 1 = 2113  
Political Nationalism =  
F - 27 28 29 30 31

P. 162 - If we analyse our modern Western Political Nationalism into its constituent elements, we shall find that it is the necessary outcome of the impact of our modern Western Democracy upon the Parochial State. In origin and essence, Democracy is not parochial but universal, not militant but humanitarian.

P. 163

Democracy imprisoned in parochial states degenerates into Nationalism.

P. 165 on America, 1st 2nd 3rd 4th one more parochial state, establishment = 24 + 100.

Loyalist 7 12 3 17 20 =, 27 = 11 Nationalism  
\* 25 26 27 28

## Industrialism, 1st 4th

P. 169.

... This new economic force, like the sister political force of Democracy, is intrinsically universal in its operation. We have seen that the essence of Democracy is a spirit of fraternity which embraces all Mankind; and if we now ask ourselves what is the essence of Industrialism, we shall find that the answer runs on parallel lines. Industrialism is a co-operative system of work which demands the unification of all the habitable lands and navigable seas on the face of the planet as a common home for the entire living generation of Mankind. Industrialism will not work peely or effectively or beneficently except in so far as the World is organized into one single field of economic activity — a single worldfield in which everybody is at liberty to live and work and produce and consume and collect and distribute and sell and buy and travel and transact business.



with - 1 let or hindrance.

### Economic Nationalism

p. 175. Economic Nationalism may be defined as an exploitation of the apparatus of a parochial state for the purpose of promoting the economic interests of the population of that state at the expense of the rest of Mankind. On the moral plane such a policy is indefensible in any circumstances; and in an industrialized world it is also economically disastrous for all parties, since it is attempting the in-horrible in trying to harness the intrinsically occumerical force of Industrialism to a parochial aim.

p. 184 = ... pre-industrial eighteenth-century Western World waged wars for the sake of snatching from one another the profits of an international commerce ..... the same parochial states would fight one another .. a economic objects in an age when the Industrial Revolution had transformed the function of international commerce from an exchange of luxuries into an exchange



of the necessities of life.

173" p. 180:

Now that Democracy and Industrialism are at large in our Western World, we cannot afford simply to leave the sixty or seventy fully self-governing states on the 'post-war' political map to exercise, unmodified, their traditional prerogative of absolute sovereign independence. We have to modify the theory and practice of Parochial Sovereignty to whatever extent this may be necessary in order to build our parochial states into some kind of world order, for a world order is the necessary institutional framework for the new oecumenical forces.

Oecumenical order "1333

311-5

iv, p. 320

We shall not expect to see salvation come from the historic national states of Western Europe — a France or a Spain or a Hungary or a Sweden — where a Parochial Sovereignty which is itself the recognized symbol of a glorious national past.



111 Capitalism & Communism  
1731 + 1732 + 1

p. 186 We may remind ourselves of the similar conclusion which was arrived at --- by the Protestant and the Catholic commonwealths of Western Christendom in the last quarter of the seventeenth century of the Christian Era; and the parallel is illuminating. In that earlier case, as we can now see in the retrospect of the intervening two hundred and fifty years, the mutual decision to live and let live has been followed by a steady convergence, towards a single standard type, between two groups of states whose citizens had previously felt themselves to be divided by so great a gulf that, for the first hundred and fifty years after the outbreak of the Reformation, they had assumed with one accord that Christendom was too small to hold them both. Can we see any symptoms of an analogous approximation to-day between the Communism of the Soviet Union and

The Capitalism of the rest of the world?



[11] 7 1 1 5 1 1

11. 1. 11 - 115

We live in daily dread of a catastrophe which, in form, may resemble us if the problem of humanity has not as yet involved much longer. It would hardly be an exaggeration to say that the shadow of the war that now lies about our people is supplanting us into a generalised panic that is beginning to affect us even in the trivial occasions of our daily life. And, if we can summon up the courage to look this war in the face, we shall not be surprised by finding ourselves able to dismiss it as a mere panic or nothing but a panic flitch. The sting of the fear lies in the undeniable fact that it springs from a rational root. We are too ill-sighted of the immediate future because we have been through a terrible experience in the recent past. And the lesson which this experience has impressed upon our minds is indeed an appalling one. In our generation we have had, through suffering, too many

truths. The first truth is that, the institution of War is still in full force in our Western Society. The second truth is that, in the Western World under existing technical and social conditions, there can be no warfare that is not internecine. These truths have been driven home by our experience in the General War of A.D. 1914-18; but the most ominous thing about that war is that it was not an isolated or unprecedented calamity. It was one war in a series, and, when we envisage the whole series in a synoptic view, we discover that this is not only a series but also a progression. In our recent Western history war has been running in an ascending order of intensity; and to-day it is abundantly apparent that the War of 1914-18 was not the climax of this ascending movement. If the series continue, the progression will indubitably be carried to ever higher terms, until this process of intensifying the horrors of war is one day brought to an end by the self-annihilation of the war-making society.



the Law = God

iv, p. 320

Two pairs of concepts — a ubiquitous and insensible law and a unique and omnipotent deity — will be found at the heart of almost every representation of the unity of the Universe that has ever taken shape in human minds in the social environment of a universal state; but a survey of cosmologies of this kind will show us that they tend to approximate to one or other of two distinct types. There is one type in which the Law is exalted at the expense of God and another in which God is exalted at the expense of the Law. And we shall also find that the emphasis on the Law is characteristic of the public life of the Dominant Minority, while the emphasis on the Internal Proclamation inclines to subordinate the majesty of the Law to the omnipotence of God.

the Law = God

iv, p. 320

... our society can look forward to making the necessary discovery of some new form of international association which will bring a Parochial Sovereignty under the discipline of a higher law and so forestall the otherwise inevitable calamity of its annihilation by a 'knock-out blow'. If this discovery is ever made, the laboratory of political experimentation where we may expect to see it materialize will be some body politic like the British Commonwealth of Nations — — — — —, or else it will be some body politic like the Soviet Union — — — — —. Will these and similar like bodies politic, on the outskirts of some modern Western common of sovereign nations, eventually produce some form of political structure that will enable us to give more substance, before it is too late, to our ineffectual League of Nations? We cannot tell.



but we can almost feel sure that, if these pioneers fail, the work will never be done by the petrified devotees of the idol of National Sovereignty.

Bergson, #6  $\frac{2}{8}$

vi, p. 12.

In a book entitled *Les Deux Sources de la Morale et de la Religion* (1932) the veteran metaphysician Monsieur Henri Bergson has expounded his ethics and his politics at an age of life at which the philosopher's intellect has received the tempering of the man's experience; and Bergson's central theme in this work of his old age is the thesis that there is no terrestrial road along which Man can make the transit from a primitive Ishmaelitish tribalism to an oecumenical concord of all Mankind. Between the tribe and Mankind there is a great gulf fixed, and on the terrestrial plane this chasm is utterly impassable, since the social bond which holds the tribe together is a solidarity for parochial self-defence against a world of human enemies beyond the tribal pale; and a complete removal of this external human pressure would threaten the tribe with dissolution by depriving it of the hostile environment on which it depends.



for its cohesion. The denizens of the deep sea, whose frames have been built for bearing the enormous pressure of the mass of water that weighs upon them at these formidable depths, are said to burst asunder, long before they reach the surface, if the deep-sea fisherman catches them in his toils and strives to drag them up to the air and light; and in much the same way a tribe of men — though it may be capable of expanding from the dimensions of a Kaffir kraal to a British Empire embracing one-fifth of the living generation of Mankind and extending over a quarter of the landsurface of the Globe — is perhaps doomed a priori to fall to pieces, long before it comes within sight of attaining an oecumenical universality, at the point, wherever this may lie, where the centripetal outer forces that have been holding it together lose their preponderance over the centrifugal forces from within that are forever pushing it to dissolve apart. If ever this critical point is reached, the human statesman who has dreamed the dream of elevating his

tribe into an oecumenical society must find himself p.13 awakened to a harsh reality in which he is offered the cruel choice between falling back into tribalism and stumbling on into anarchy. On this showing, the attempt to make the transit to an oecumenical society from a parochial tribe is doomed a priori to failure so long as it is made on the terrestrial level; and the last word of Bergson's philosophy is a declaration that this Transit — which Man must somehow make if he is not to perish from off the face of the Earth — can only be made across a bridge that vaults over an impassable terrestrial gulf by rising to the height of Heaven. The whole of Mankind can never dwell together in a brotherly unity until men have learnt to exchange their intrinsically conflicting as well as parochial tribal loyalties for one common allegiance to a heavenly king;

ベリソン、即ち Tribalism — nationalism 7 社会、民族上、一統は理想に非ず。トインビー 7 Law 2411 God 7 民族 — 人 7 72311. 民族、国家 nationalism 114519. nationalism — 民族 114519. 18.



Nationalism = 32.72 / 100 %

Catholic + Protestant + 1 quarrel  $\times 2:5:14 =$ , Westerner  
 + 28:17  $\times 11$  time, higher religion  $\sim 1:12:13 \div + 17$ ,  
 parochial state / idolization  $\Rightarrow 13:17$ , state + state  
 + quarrel  $\div 17:13 + 17$ ,  
 p. 160 + 161

Our modern Western nationalism has an ecclesiastical tinge; for while in one aspect it is a reversion to the idolatrous self-worship to the tribe which was the only religion known to Man before the first of the 'higher religions' was discovered by an oppressed internal proletariat, this Western neo-tribalism is a tribalism with a difference. --- The Golden Calf — or Lion or Bear or Eagle, or whatever the tribal totem may happen to be — is being worshipped in our world to-day with an intensity of feeling and a singleness of mind which ought not to be directed by human souls towards any god but God Himself. And it is not surprising to find

that we have been propitiating these blasphemously idolized tribal deities with the human sacrifices which they relish and exact. How should we do otherwise when our Protestant and Catholic forefathers have set us the example by making the same impious oblations to God whose delight is in mercy and not in Man's cruelty to Man?



Humanism = 人間主義 / (H) (R)

Nationalism = 民族主義. Toynbee "tribalism"

民族主義の反対は Humanism である

民族主義の反対は

vi. p. 13 =

The all but annihilated rear-guard of a Primitive Man whom a sophisticated Homo Occidentalis alternately pities and abhors for his ignorance of his social solidarity with the main body of Mankind outside the tribal zariba, has never ceased to take for granted the solidarity between the tribe on its narrowly circumscribed terrestrial allotment and the tribal gods in a circumscribed Universe; and, however parochial the 'savage's' horizon may be on the plane of sheerly human life on the surface of the planet, his soul still lives and moves in a spiritual environment with a superhuman dimension which the modern Western humanist has deliberately excluded from his reckoning. The humanist purposely concentrates all his

attention and effort upon a purely human cross-section of life which he abstracts from the totality of his spiritual environment by a mental operation that is performed for the practical purpose of bringing human affairs under human control. Yet Reality cannot in truth be eluded by begging the question that is involved in the postulate that 'Man is the measure of all things'; and therefore the unity of Mankind can never be established in fact except within a framework of the unity of the superhuman Whole of which Humanity is a part.